

A
S E R M O N,

Preached on OCCASION of the

B R I E F

F O R T H E

A M E R I C A N C O L L E G E S.

By DANIEL WATSON, A. M.
VICAR of LEKE in YORKSHIRE.

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S E R M O N

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FOR THE

AMERICAN COLLEGES

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W E W O R T H
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YORK

T(O T H)E

RIGHT REVEREND

T H E

LORD BISHOP

O F

C H E S T E R.

MY LORD,

THE following plain discourse being thought, by some of my (perhaps too partial) friends, to have its use in explaining the nature and importance of a benevolent and truly christian plan; it was impossible for me to think of complying with their request in making it public, without
being

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being reminded that a proper occasion was thereby offered of acknowledging my obligations, in a variety of instances, wherein your Lordship's candor, humanity and good offices have been, in a very particular manner, extended to,

MY LORD,

Your Lordship's

Most obliged, and

Spennithorne,
Feb. 21, 1763.

Most obedient humble servant,

D. WATSON.

ISAIAH xlix. 6.

—It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.

THE prophet, foretelling the benefits of the gospel dispensation, takes an opportunity at the same time to correct the prejudices of the Jews, by intimating to them, that it was unworthy the goodness of God, whose Mercy is over all his works, to send his son into the world merely “to raise up the “tribes of Jacob, and restore the preserved of “Israel;” for that he was also to be “a light “to the Gentiles, and salvation unto the end “of the earth.”

IT was to the *preserved* of Israel that he made his appearance, and from among them selected his apostles "to go and teach all nations." They were the descendants of that family which God had chosen to preserve the true Religion, when all the world was swallowed up in idolatry. They were favoured with a written record, containing the revelation of his will, and had from time to time prophets raised up among them, who foretold and exactly described that divine teacher, who was to come into the world. They were therefore on these accounts the properest persons to examine into the truth of his doctrine and mission, as being intrusted with the "sure word of prophecy," with which to compare what they saw and heard.

THEY were no strangers to the first circumstances and condition of man, to his fall and forfeiture of happiness, nor to the gracious promise of a redeemer. And though they might not comprehend in what manner the promise was to be fulfilled, yet they had experienced enough of the power and veracity of God, to assure themselves, they might safely rely on
"the

“ the oath that he sware to their forefather
 “ *Abraham.*”

AND indeed many were the good men amongst them during that whole interval, who comforted themselves with the hopes of its being fulfilled in the appointed time, and firmly believed that they themselves, as well as their posterity, should share in the benefits of it. But it must be confessed this was not the case with the generality, whose prejudices were so strong, and their expectations of a temporal deliverer so sanguine, that they could not see the sublimer ends of their dispensation; nor perceive that they were instruments in the hand of God, to preserve and convey its evidences for the purpose of ushering in a better.

FOR though their prophets had taken no little pains to apprize them of it, by exhorting them not to trust to oblations and sacrifices, but to prepare themselves for it by works of justice and mercy; yet so deficient were they in these weightier matters of the law, that they made the chief merit of religion to consist in a periodical attendance on mere outward services;

which had so little influence on the heart, that " he that killed an ox," being without an humble and contrite spirit, became in the sight of God " as if he slew a man, and he that burned incense, as if he blessed an idol."

IN this corrupt state of religion and morality, while one sect of them believed that every thing terminated with this life, and the rest appropriating the rewards of futurity, either to a severe external discipline, or to the atonement of sacrifices, or both, and trusting that by these alone they were made righteous, no wonder that the wise masters in Israel thought it beneath them to learn any thing concerning their salvation from so humble and mortified a teacher as *Jesus*, though one of their prophets had in no obscure terms spoke of him in that very character.

ADD to this, that being the descendants of *Abraham*, to whom the promise of a Saviour had been made, they considered themselves as the only heirs of that promise, and fondly imagined that no other people had any title to it. And being, at the time we are speaking of, tributary to a foreign power, their lawyers had so far misrepresented

presented the sense of those scriptures, which foretold the coming of the *Messiah*, and pointed out the nature of his kingdom, that it became the common opinion, that, when he did come, it would be to destroy their enemies, and to establish such a power amongst themselves, as should carry them to a degree of wealth and glory above all nations of the earth.

It was high time therefore to correct this over-weening opinion they had of themselves, and to let them know, that the *Messiah* whom they expected, was not to be sent into the world to condemn any part of it, or to destroy the Gentile nations, but that the whole world through him might be *saved*. For that the kingdom God was about to erect, was not to be a kingdom of temporal power, like what *Solomon's* had been, when their nation was at its height of wealth and grandeur, but a kingdom of quite a different nature;—a kingdom which should indeed extend over the whole earth, but should be erected in the hearts of men by the influences of the spirit of God. For the partition wall, which had separated the Jews from the Gentiles, was now to be broken down, and
an

an offer made to the whole world to partake of the blessings, of the reign of the *Messiah*; which, on their becoming his obedient subjects, were pardon of sin, and, the natural consequence of that, an assurance of a resurrection from the dead to a blessed immortality.

IF from the Jews, we turn our inquiry into the state of religion and morality in the heathen world, we shall still farther see the necessity there was for "a light to lighten the Gentiles," as well as a Saviour to exalt and purify "his people Israel."

THOUGH in some states they had made such advances in legislation, in sciences and the fine arts, as succeeding ages have contemplated with wonder and astonishment; and though instances may be produced of some individuals, who seem to have acted upon the most noble and generous principles, yet, if we consider the people in general, it must be confessed their morality was still very defective.

MANY encomiums have been bestowed on their strict justice, and disinterested love for their country,

try, and no doubt some striking examples of both might easily be produced. But if we could take time to examine them impartially, it would be no difficult matter to shew, that their justice was for the most part a too rigid severity, and their love for their country, in many instances, nothing better than a mad passion for fame, or a certain haughty pride they took in transmitting their names to posterity, at the expence of the most tender affections, and almost every social duty.

INSTEAD of patience and resignation under any signal calamity, nay frequently under lesser misfortunes, they shewed no other magnanimity or fortitude, than by having recourse to the bowl or the dagger. And though some writers amongst them have said many excellent things of clemency, yet, certain it is, that humane and merciful temper, which consists in bearing with affronts and forgiving injuries, was so far from being looked upon as a virtue, that it was considered as a weakness and pusillanimity, which they ever thought it good policy to discourage.

IN states the most polite and civilized, so lax were their moral principles, that the greatest
 impu-

impurities (so far from being condemned) made a part of their religious service. And so little regard had they to the natural rights of mankind, that part of the subjects of the same state were in absolute slavery to the other, and, like any other property, bought and sold in the public markets. And, instead of relieving poverty and distress, we find some of their most eminent writers * rather dissuading from it, under a pretence, that he who gives any thing to a poor Man, only adds to his misery by prolonging his Life.

It might be shewn too, that even amongst the *Romans*, and in their most virtuous times, some customs obtained, that were a disgrace to human nature; such as that of exposing their children, when they had more than they could easily maintain. And if one may at all judge of the

* Male meretur, qui mendico dat quod edat.
Nam et illud, quod dat, perit:
Et illi producit vitam ad miseriam.

Plaut. ap. Lactant. vi. 11.

Largitio, quæ sit ex re familiari, fontem ipsam benignitatis exhaurit; ita bonitate benignitas tollitur, quâ quo in plures usus sis, eo minus in multos uti possis. *Cic. Offic. 11. 15.*
And see *Lactantius* where cited above.

the taste and manners of a people from their public diversions, what can afford a stronger proof of their inhumanity and cruelty, than those amazing piles of building, erected at the public expence, (the very ruins of which are still a subject of wonder and inquiry) which were chiefly devoted to the purpose of exposing men to wild beasts, or to that of fighting and destroying each other for the mere entertainment of the spectators?

WITH respect to their hopes in another life, they were founded on nothing better than the unequal distribution of things in this; which, depending only upon outward observation, while the intrinsic merit or demerit of individuals was utterly beyond their discernment, must be perpetually leading them into false judgments, and would by no means bear an inference in favor of a future state.

AND as to religion, they had, for many ages, lost all just and proper notions of God, and were immerfed in the rankest superstition and idolatry. They paid divine honors, not only to the sun, moon and stars, to beasts, birds, fishes,

creeping

creeping things and vegetables, but they fell down to the work of their own hands. To these most of the Gentile nations offered in sacrifice the prisoners whom they took in war, and upon some occasions even their own children. And tho' the wisest men amongst them saw into the absurdity of addressing themselves to these dumb idols, yet they knew not any thing better, to which they might have recourse in the day of danger and distress; and so fell into scepticism, or perhaps downright atheism themselves, though they found it necessary to countenance and encourage a false worship, rather than none at all, for political purposes. *

SUCH was the state of religion and morality in the world, when our saviour made his appearance upon earth; and hence we see the necessity there was for his coming, as well "to be a light to lighten the Gentiles," as "to restore the preserved of Israel."

LET

* See Dr Law's Considerations, p. 108, &c. 4th Ed.

LET us inquire then what this light was, that was held forth by the preaching of the gospel.

THERE was no need to inform the world that "man that is born of a woman hath but a short time to live:" But as to what was to become of him after death, neither Jews nor Gentiles, as we have seen, had any just conceptions, or any good grounds, on which to form their future expectations. Whereas by the gospel they were both assured, that a day would come, when all mankind having had their turn upon earth, should be raised from the grave, and restored to life and immortality by the interposition of a mediator, *Jesus Christ*, whom God had "appointed to judge the world in righteousness, whereof he had given assurance unto all men, in that he had raised him from the dead."

AN offer was now made of pardon of sin, on condition that men repented, believed in the Son of God, and sincerely endeavored to form

their lives by his precepts and example. What was now preached was the last revelation of God to mankind, such a system of religion as was calculated to bring them back to the knowledge of the true God, and to a thorough acquaintance with themselves,—such as would not only inform the head, but mend the heart, and lead them to worship him “in spirit and in truth,”—equally correcting the prejudiced glosses of the self-righteous scribe, and the wild conceits of the haughty philosopher.

MEN were now taught not to place their happiness, as they had hitherto done, in the good things of this life, but to consider their situation upon earth, only as a state of trial; wherein they were to practise such duties, as were now prescribed, and to acquire such virtuous habits, as would form an exalted character, and, “in that day when the Lord maketh up his jewels,” qualify them to receive an ample reward.

THIS is a short sketch of what was offered to mankind by the preaching of the gospel:
Our

Our next inquiry is, how far they have benefited by it.

As to the Jews, their prejudices were such as prevented most of them from listening to these glad tidings. That people therefore were rejected for their hardness and impenitency, a converted remnant excepted, who were saved by their faith and obedience from that destruction, which in a few years fell upon "their place and nation;" with a farther reserve however, that when the fulness of the Gentiles should be accomplished, then, and not till then, would Christ "raise up the tribes of Jacob, and restore the preserved of Israel." { So that "the last shall be first, and the first last." }

our mission

ACCORDINGLY, during the short time of ~~his~~ preaching, several Jews were converted, and a select number appointed to publish to the world what they had seen and heard. By the ministry of these, many other Jews, as well as Gentiles "were added to the church," not only in *Judea*, and the Eastern provinces, but in most of the principal cities of the *Roman empire*.

AND

AND if we look into the history of those times, we shall find, that no sooner had the gospel spread itself, than it made a most happy change in the manners of those who received it. They "walked no longer as other Gentiles, in the vanity of their mind, but put off, concerning their former conversation, the old man, which is corrupt according to the deceitful lusts, and were renewed in the spirit of their mind, putting on the new man, which after God is created in righteousness and true holiness."

MANY of these blessed effects were visible in every country, where christianity had diffused itself, long before it became the established religion of any. So early as the time of *Severus*, we find the christian apologist appealing to that emperor himself for the peaceful demeanor of his christian subjects, and, as it were, challenging his ministry to point out even one single christian, of the numbers then imprisoned, who was obnoxious to the ruling powers, on any other account than merely because he was a christian,

christian, and as such refused to comply with the idolatrous religion of the country.

“So mightily grew the word of God and “prevailed” for the first three hundred years, in spite of the malice of the Jew, and the rage of the Heathen. And though for most of that time “the kings of the earth stood up, and “the rulers took counsel together against it,” yet multitudes of “the Gentiles came to its light,” and at length even kings themselves “to the “brightness of its rising,” and became its “nursing fathers, and queens its nursing mothers.”

For about this time it was that, *Constantine the Great* being converted, christianity became the established religion: And not long after, the empire falling into pieces, the soldiers in the distant provinces, all fighting under the banner of the cross, were a means of cultivating what had been planted by the apostles, and of spreading the truth wherever they settled. So that by degrees it became the religion of all those states and kingdoms that arose out of the ruins of this vast empire.

WHILST

WHILST it was thus spreading itself in the West, and had for some time taken root even in this island, its progress in the North indeed was scarce perceptible; and it was not till some hundreds of years after the time we are speaking of, and when christianity itself was overrun with superstition and error, that it made any advances in those gloomy regions. Corrupted, however, as it then was, it brought off a numerous uncivilized people (that were one day to be the legislators of the West) from the worship of stocks and stones, and from their barbarous custom of sacrificing human victims. It gave them some notion of the true God, of *Jesus Christ*, and of a judgment to come; and softened in some degree their savage manners, by infusing ideas of justice, mercy and fidelity, and thereby rendering life and property more secure.

THUS did christianity spread itself over most parts of *Europe*, *Asia*, and *Africa*, humanizing the savage and brutal part of the world, and promoting happiness wherever it went, by directing every passion to its proper end and object. And as its precepts were not so much calculated

culated to punish, as to prevent wickedness, it mixed its mild and merciful spirit with the policy of each country, abolishing polygamy and civil slavery, providing instruction for the ignorant, relief for the sick and infirm, and bettering the condition of all. Then it was that the men who had been represented by the prophets as lions, bears and wolves, laying aside their savage fierceness, and cloathing themselves with meekness and humility, charity and compassion, became good subjects to the state, useful members of society, and shining examples of brotherly love and every christian virtue. *

HAPPY! could so pleasing a prospect have been extended to, or could humanity itself throw a veil over, a succession of ages, wherein an abuse of the rich endowments of regal piety, of peace and liberty and every earthly blessing, manifested a total departure from the simplicity of the gospel, and was but too strong an evidence that christians were become unworthy of that sacred name, by which they were called. Their
C
religion

* See Dr *Jortin's* Discourse on the Kingdom of *Christ*.

religion was now no longer considered as a plain rule of life and manners, but being studied in the schools as a science, every thing useful was lost in a number of frivolous questions and disputes. And each sect endeavoring to establish itself on the ruin of others, exhibited such a scene of horror and bloodshed, that it is not at all wonderful, a religion, like *Mohammed's*, arguing chiefly by the sword, should spread itself with the rapidity it did, in a country where all sense of true religion was lost, and no inward principle had any longer influence on the heart.

WHILST this was the deplorable situation of the East, though the rest of the christian world was not so rent by these unhappy disputes, the love of power and grandeur did no less mischief in the West; where the errors of popery, spreading far and wide, introduced such a selfish, secular spirit, that religion became little else but an instrument of passion; and the government of the church (which not long before true piety could hardly be prevailed with to accept) was now become an object of ambition, avarice and perpetual contention.

AND

AND as it is no uncommon thing for men, who gain their power by fraud and violence, to exercise it with tyranny and oppression, such and so severe was the papal rod, that it was no wonder, they who felt the weight of it should look out for a remedy. Accordingly, a few individuals, here and there, in very distant countries, nobly daring to shew from the sacred charter, how infamously the rights of mankind had been invaded, and their understanding shackled to pretended miracles, and the legends of cloysters, truth at length, together with her companion liberty, burst through the gross vapors of that unwholesome atmosphere. And the art of printing, being discovered at the same time, was a means of opening a freer course of study. The scriptures then began to be translated into the modern languages, copies of them became dispersed at an easy expence, and were read by many thousands, who before had scarce any means of coming at them.

FROM this time we may date the restoration of pure and uncorrupted christianity, particularly in this island, where those slavish tenets which had been engrafted upon it, when brought to

that bar, where tradition was not attended to, and no evidence admitted, but that of reason and the written word of God, were condemned as heterogeneous, and pruned off as what had been engrafted contrary to nature. And that enormous compound of tyranny and superstition, which for some ages had so impudently imposed itself upon mankind, as an angel of light, being stript of its disguise, the monster started up in its true deformity, and, like the father of lies when touched by the spear of truth, with shame skulked off, and retired into gloomy convents, the genuine mansions of error and prejudice, misguided zeal and sanctified absurdity.

ABOUT the same time too it was, that a new world was discovered to the West, which having been since planted, partly from this island, partly from other *European* states, a farther opportunity was offered of spreading the light of the gospel over those wide extended regions. Nor has it been overlooked by the piety of this nation, where from time to time many large contributions have been made, and at length a public society formed and authorized

rized for the purpose of carrying on so noble a design. But as the harvest in those countries is now greater than ever, and the labourers few that can be spared from this, our charity is solicited for erecting schools and colleges for instructing the natives themselves; who, when properly educated, must (as might easily be shewn) be much better qualified for converting the untutored *Indians*, than any teachers that could be sent from hence, how much soever superior to them in learning and abilities.

You have already been told that this plan comes recommended from the throne, and accompanied with a royal bounty. And surely, now on the approach of a peace, we cannot express our thankfulness for the remarkable success, with which it has pleased God to crown our fleets and armies, than by contributing a small pittance, towards making those, who are now to be our fellow-subjects, our fellow-Christians too, and dispensing to them all those blessings, which flow from the knowledge and practice of a pure and exalted religion,

It

It has been remarked that “ the christian
 “ religion, in spite of the extent of the em-
 “ pire and the influence of the climate, has
 “ hindered despotic power from being established
 “ in *Æthiopia*, and has carried into the heart
 “ of *Africa* the laws and manners of *Europe*.” *
 What blessed fruits then may not we expect
 from it, when transplanted into *America* from
 an island, where it is professed in greater pu-
 rity, than in any other part of the world? For
 the planting it as a public religion has always
 and invariably been attended with many great
 and substantial blessings, even of the temporal
 kind; in protestant countries, with an increase
 of public liberty, liberal science, and generous
 and free sentiments of the common privileges of
 our fellow creatures; and even in popish coun-
 tries, with a civility of manners, the cultivation
 of the useful arts, and the extension of foreign
 commerce.

SHALL we meanly think these blessings are
 appropriated to ourselves, exclusive of any other
 people, who are made of one blood with us?

Or

* L'Esprit des Loix. Liv. 24. chap. 3.

Or shall we be afraid to open their eyes, that they may see from the benevolent principles of the gospel, that they and we are the children of one common father, whose providence is employed equally to dispense his blessings, both in this world and the world to come, to all the families of the earth?

A SUSPICION, of this sort would certainly fall upon us, should such numbers, to whom we have the fairest opportunities of dispensing these blessings, remain in a state of ignorance and slavery. Nor can we ever give a reason, why the heathens were wrong, in buying and selling slaves in a market, and the christians right; except we can derive some apology from the means that are used under the dictates of christianity, to better their condition both in a temporal and spiritual sense.

“THE state of slavery,” as an excellent political writer hath said, “is in its own nature
 “bad: It is neither useful to the master, nor to
 “the slave; not to the slave, because he can do
 “nothing through a motive of virtue; not to
 “the master, because by having an unlimited
 “autho-

“ authority over his slaves, he insensibly accustoms himself to the want of all moral virtues, and from thence grows fierce, hasty, severe, voluptuous and cruel.” *

WE shall be told perhaps that such is the original difference amongst mankind, that there are some of them who can hardly be considered as men, but as a species of beings of a middle nature between men and brutes, to whom we do no injury, though we treat them as beasts of burden. And the proofs of it usually pointed out, are taken from the features, complexion and manners of the *Negroes*, and inhabitants of the *Cape*, and from some still more distinguishing marks on the savages in the North.

BUT as no instances have hitherto been produced of a want of capacity in these poor creatures, to acquire such arts as make them useful to those, who, as it were without the feelings of men, can reconcile themselves to this unchristian traffick, have we not good grounds to believe

* L'Esprit des Loix. Liv. 15. chap. 1.

lieve, they might also be taught such principles, as would make them equally useful to the state;—and under proper instructions be taught industry and fidelity upon reason and principle, in the very same labors, and without those shocking severities, which, while they are treated as abject slaves, bring so great misery upon themselves, and so great and just a scandal upon their proprietors? But perhaps we are unwilling “to suppose these creatures to be men, lest,” as the same writer observes, “allowing them to be men, a suspicion should arise, that we ourselves are not christians.” *

WHETHER this is not a subject worthy the attention of the legislature of a nation, equally distinguished for its humanity as its arms, may perhaps at some time be thought to deserve a more serious and circumstantial inquiry, than has hitherto been bestowed upon it. And what hopes we might reasonably form of the success of such an inquiry, let the present undertaking speak, which is calculated to civilize a people, not much

D their

their superiors in manners and understanding, however different in features and complexion.

BUT to return from this digression, if it is one; there are two circumstances in the scheme under our consideration, that ought to recommend it to the favor and encouragement of every good christian and true protestant, and indeed of every *British* patriot.

THE One, that the persons to be educated in these AMERICAN SEMINARIES, are intended as antidotes to counteract the poison of the false, idolatrous and slavish principles instilled into the poor benighted *Indians* by popish emissaries, who represent christianity in no other garb than what she is forced to wear in the *Roman* church;—the garb of superstition and worldly policy, of dissimulation and treachery, of pride, cruelty and persecution, and an universal hatred towards all who refuse to worship the idols they have set up. The effects of which wretched zeal have been found amongst all those barbarous nations, who have been under the influence and management of popish powers; and severely felt by such

of

of our own country-men in particular, who have been unhappy enough to fall into their hands.

THE Other article, which gives a particular value to these SEMINARIES is, that protestant youth of all denominations and persuasions are received into them, and partake of the instruction there dispensed without respect of persons. This circumstance, as it will give birth to many amiable and lasting friendships in after-life, between men of different persuasions; so an affectionate intercourse among the students, who will be taught to think generously of each other's religion, will open a free communication of sentiments, and tend to wear off that sourness of party, which has been the disgrace of the *Reformation*; as well as contribute to the detection of errors, and to the conviction of those who might be inclined to persist in them, only because they were the errors of their forefathers.

THUS You see the nature and extent of this charitable undertaking, to which your contributions are now solicited. It is to dispense the pure and peaceable word of God amongst those poor uninformed or misguided tribes of *Indians*, who are now as it were consigned to the care

and protection of BRITONS; whom a gracious providence seems to call forth to "be a light
"to lighten those Gentiles," and thereby to
make known "his salvation unto the end of
"the earth."

AND if, by a chearful obedience to this heavenly call, the blessed work should prosper in our hands, and "the word of the Lord have
"free course and be glorified," great and distinguished will be our name, and precious our memory, when future historians shall record and distant ages read, that from BRITAIN "founded
"out the word of the Lord" into those remote and barbarous regions, and that from this blessed island "the day-spring from on high (in its native lustre, first) visited them that sat in darkness and in the shadow of death, to guide
"their feet into the way of peace."

THERE is one argument more which I beg leave to urge, as it still more nearly concerns ourselves and our present circumstances.

THE gospel was first preached in the East, and has hitherto been extending itself Westwards;
Those

Those countries in which it was first preached, have long been over-run with *Mohammedanism*, as a great part of the West has been with popery. It therefore greatly behoves us to make a proper use of the light whilst it is with us, lest it be taken from our land, as it has been from those countries that “loved darkness rather than light, because their deeds were evil.”

It was a remark of the pious Mr. *Herbert*, and was in some measure adopted by Archbishop *Tillotson*, that the light of the gospel had continued with every people, to whom it had been vouchsafed, for a certain period of time, longer or shorter, according to the fruits they brought forth:—That it seemed as if it would make a longer stay with us than it has done with some others, but on this condition, that the vices and corruptions, which have to so great a degree infected popish countries, should find no encouragement in those under the influences of the *Reformation*;—vices and corruptions, which, whenever they prevail among us to an equal degree, will be the sure and certain fore-runners of having our “candlestick removed out of its place.”

SUCH

SUCH have been the too well grounded apprehensions of these, and other pious men, whose " hearts have trembled for the ark of God." But in what manner such events may be brought about, as the scriptures speak only in general and obscure terms of the final consummation of all earthly things, it does not become any of us to determine.

Thus much however, experience and observation hath informed us with more certainty, that not only true religion, but all arts and sciences had their dawning in the East, have hitherto travelled Westwards, and seem to be still in the same direction. So that should *America* in some very distant period, become the school of christian knowledge, useful arts, and liberal science, under the countenance and protection of a powerful and independant state;—and, in such circumstances, should its inhabitants speak of this island, as we do of those countries, which once were, and now no longer are, blessed and distinguished with those inestimable improvements of human nature;—What could be objected to a dispensation, tending to vindicate the wisdom and justice of the governor of the world, in taking away the light from

from those who refuse to walk by its direction, and imparting it to nations and people that have hitherto been in darkness, but are now perhaps more likely to bring forth the fruits thereof?

BUT be this as it may, we have the sure word of God, that there shall be a "fulness of the Gentiles," and that before the final period his salvation shall be known unto the end of the earth. And therefore it will ever be our duty to co-operate with the known designation of this providence in carrying on so gracious and benevolent a design, however distant and obscure the prospect of our success may be; which we may assure ourselves he will most certainly accomplish in his due time, whether we take any part in it or not. And so far as we can judge from past events, it will be by the means of such as walk according to the light of the gospel; whilst they who make no improvements under it, shall, like the heathen world of old, be left to their own passions and imaginations; or, like the countries we have been just speaking of, to guides little better than they.

LET us not then neglect the present opportunity (perhaps it is the last of the kind we may
be

be favored with) of contributing our share to advance the interests of pure Christianity and of civil and religious liberty. Thus shall we add to the happiness of millions of our fellow creatures,—millions, whom we have never seen, nor perhaps ever shall, till that great day when our common Lord and theirs “shall come to settle his household, and to reckon with his servants.”

O how comfortable will that testimony be, when those whom we have never seen upon earth, even they who shall come from the yet unenlightened West, ready to “sit down with *Abraham* and *Isaac* and *Jacob* in the kingdom of “heaven,” shall stand forth to plead our cause at the great tribunal, and say, “These, O Lord, are the men who have been “eyes to the blind,” and guided the untutored wanderer into the paths of peace: Let them now receive that distinguished reward which thou hast promised to them “that turn many to righteousness,” and “shine as the stars for ever and ever!”

F I N I S.

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